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THEOLOGICAL SEMINARY

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OF THE PRESBYTERIAN CHURCH

VOLUME XXIX—1914

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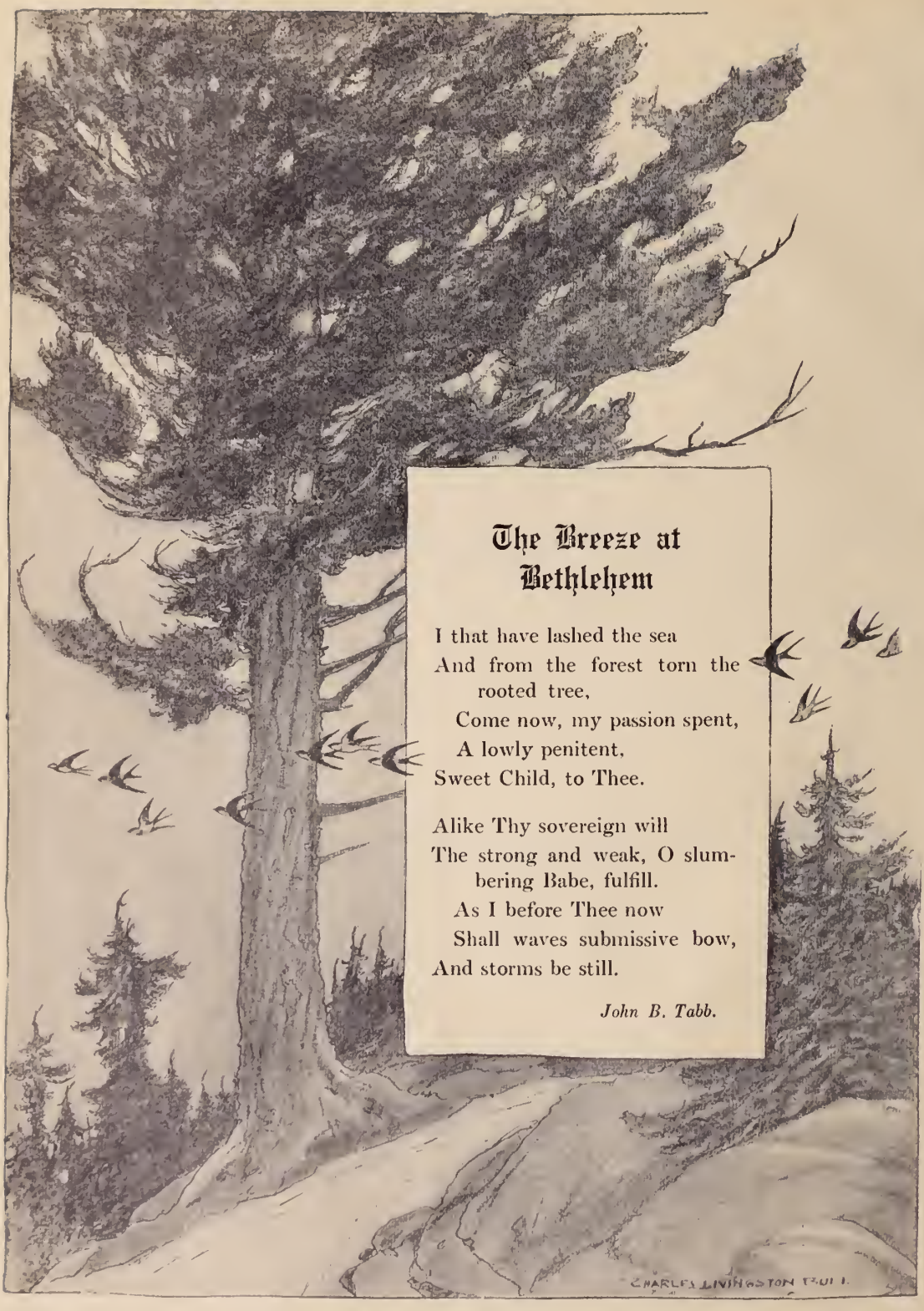

The Breeze at Bethlehem

I that have lashed the sea
And from the forest torn the rooted tree,
Come now, my passion spent,
A lowly penitent,
Sweet Child, to Thee.

Alike Thy sovereign will
The strong and weak, O slumbering Babe, fulfill.
As I before Thee now
Shall waves submissive bow,
And storms be still.

John B. Tabb.

Drawing by Charles Livingstone Bull. Kindly loaned by *Boy's Life*.

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WOMAN'S WORK

A Foreign Missions Magazine

Published by the Women's Boards of Foreign Missions of the Presbyterian Church Mrs. Henry R. Elliot, Editor

VOL. XXIX. AUGUST, 1914 No. 8.

Only a little longer on this side of the river and Mrs. J. F. Holcomb would have celebrated with her husband their golden wedding. Forty-eight years have passed since her marriage to the young minister who had already dedicated himself to foreign mission work. In December, 1870, the two landed in Bombay, and from that time Mrs. Holcomb gave herself with unsparing devotion to India. She worked in various fields, acquiring a thorough and comprehensive knowledge of the entire Peninsula. The crown of her life work was her school for girls in Jhansi, and her pioneer courage and initiative, her grasp of the language, her intimate acquaintance with the characteristics of Indian women and her keen intelligence fitted her for an unique usefulness in the educative emancipation of Indian girls. When, after forty-one years of arduous service, her health gave out, she and Dr. Holcomb returned to America and together spent two peaceful years in their own home in California. The loving sympathy of many friends goes out to the husband in that home now left unto him desolate.

The Editor wishes very often that it were possible for her to answer by a personal letter each one of the friendly and cordial expressions of approval of and interest in the magazine which come to her so frequently. While this is impossible she hopes that the kind writers will feel sure that every time such a letter comes it brings with it a warm glow of encouragement, and elicits an instant response by the wireless telegraphy of a grateful heart.

It was interesting to hear one of our strong and eloquent missionaries, after the all-day meeting of the Women's Boards at General Assembly, remark that he always received his highest inspiration and most intelligent response from these great assemblies of women.

Miss Ellen Ward, formerly of Peking Station, returned to China last autumn with the four children left motherless by the death of Mrs. J. B. Cochran of Hwai Yuen. Miss Ward's health is not, however, sufficiently robust to allow her to continue in her plan of making a home for these children and their father, and we hope that this paragraph may meet the eye of some one willing to take her place. Chinese propriety makes it necessary that she should be at least fifty years of age. Any one who feels a call to this work should write to Dr. Samuel Cochran, care Board of Foreign Missions, 156 Fifth Avenue, New York.

Thousands of visitors from all Japan and from other countries have been assembling at the National Industrial Exhibition in Tokyo. Daily evangelistic meetings are held and the Tokyo pastors are also taking turns in visiting the provinces. The recently organized Woman's Board of Missions has sent a representative, Miss Kawei, to hold special meetings with the Japanese Christian women in Korea.

We are often asked by missionaries to transmit their requests for cards for distribution. While Woman's Work is not the proper channel for appeals of a larger character, which go directly to the Boards, it seems not inappropriate that these requests for trifles should reach through us a large circle of friends, and many grateful acknowledgments are received of prompt and full response. Whenever such a request is printed the missionary's full address is given. It is not possible for the Editor to enter into

correspondence with those who wish to make inquiries about responding. If any difficulty is experienced in mailing, or if any further information is desired, a printed card of instructions is issued by the Assembly's Board, and we call the attention of our readers to the notice in this connection on the last page of our cover.

THAT was a happy thought of Mr. and Mrs. Doolittle's, just before they sailed for a new term of service in Syria, to send to the many friends they have made in this country a little printed letter of greeting and farewell. Such remembrances and reminders strengthen the "tie that binds" together the workers on both sides of the sea.

IN this connection we may quote an interesting thought from a letter written by one of the older missionaries:

"At the Silver Bay Conference much was said about *sacrifice, the giving up of home and friends,* to carry the Gospel to foreign lands. My experience had made me so certain that those who forsake brethren, or sisters, or mother or father for His sake receive an hundredfold *now in this time* that I was impelled to say a few words on the other side, about the very precious friendships formed on the mission field where, being far from home, we depend more on each other and get closer to each other than people ordinarily do in the homeland, also of the friendships with the choicest people in the church at home, who interest themselves in us just because we have left some things for His sake. I am no less sure now than I was then how immeasurably we are the gainers in true friends, by having decided on the separations in obedience to His commands."

WHILE existing conditions render mission work in Mexico impossible the Rev. Dr. William Wallace is to be occupied in Cartagena, in connection with the Colombia Mission, (S. A.,) where his experience will be of great value. Mrs. Wallace and the children remain in this country.

WITH their friends in this country and their associates on the field we mourn the loss of two tried and loyal workers, Miss Clara H. Rose of Otaru, Japan, a missionary for twenty-nine years, and Miss Caroline C. Downs of Hoshyarpur, India, who has been on the field for thirty-three years. Only the cable notice of death has been received at this writing.

TSINAN FU is the capital of the great province of Shantung, in China, famed as the home of Confucius, a pivotal point and, for more reasons than could possibly be mentioned here, one of the greatest strategic importance in planning for an aggressive Christian Campaign in China. Here has been well established the Medical School of the Shantung Christian College, and here it is planned to concentrate the buildings of the Christian University, bringing together, with the Medical School, the Theological, Academic, Teachers' Training and other departments necessary for broad and comprehensive university development. Many of our readers have heard the powerful addresses of the Rev. H. W. Luce, who has been representing the University in its appeal to the churches of the United States. He quotes the Rev. Dr. Arthur H. Smith, who says:

"The Chinese Government has adopted Western learning in bulk, but has as yet been unable to teach it adequately or to assimilate it. During the interval before this is accomplished, probably not a long one, Christian institutions in China have a unique opportunity to exert an influence out of all proportion to their numbers. Of these institutions the Shantung Christian University is one of the first importance. It has an unequaled reputation for scholarship and influence on the part of its graduates."

The college from which the University has developed has the proud record that during all the years of its existence every student who has graduated has been a Christian.

BY official action, at the request of the Siam and Laos Missions, the name of the Siam Mission will henceforth be the "South Siam Mission," and that of the Laos Mission will be the "North Siam Mission."

MRS. WACHTER rejoices in the coming of Dr. and Mrs. Van Metre to Siam and says they are equally welcome whether they are long or short or just common metre!

IN the absence of the Editor for a few weeks of holiday the September number of WOMAN'S WORK will be issued by Miss Harmon, the Treasurer.

The Church's Reveille

One of the notable features of the mass meeting at General Assembly was the stirring address of Dr. Wiley of India. We give the larger part of this address to our readers, though, in reading it, they will miss the electrifying power of personality which made it a veritable bugle-blast to his hearers. Dr. Wiley has given what was dearer than life to his work. Our readers will remember the beautiful life so lately laid down for India by Mrs. Wiley, and the Memorial of her by Dr. Stanley White, in Woman's Work, November, 1913.—Editor.

The last four years have witnessed marvellous developments in all non-Christian lands. Numerous agencies at work, some of them for many years, have brought about these developments. Concerning these agencies, we have not space to treat in this article. Back of them all, in and through them all, has been God's guiding hand.

God has brought about conditions in South America, where the leaders have turned against the clergy, that present tremendous opportunities to the Protestant Church to go in and possess South America for true Christianity.

Central Africa, with its seventy-five millions of pagans, more open to the Gospel than any other people, save possibly one, has witnessed God's marvellous hand during the past few years. When Stanley came down the Congo, after he had found Livingstone, he encamped at a little village fifteen hundred miles from the mouth of the Congo; he wrote of the people of that village that they were the most degraded he had found anywhere and he did not believe that any

Power in Heaven or in Earth

could change the condition of those people. A mission station was established at that village twenty years ago; and to-day there is a Christian church there with more than fifteen hundred members, which disciplines its members for covetousness if they do not give at least one-tenth of their income to the Lord's work. The opportunity in pagan Africa is urgent in its demands upon the church at home, because of the recent invasion of Mohammedan traders, who are all missionaries and are winning these pagans to the false Prophet.

The Moslem world with its more than two hundred millions, troubled by wars during recent years, is more open to the Gospel than it has ever been. In Cairo to-day, students and teachers of the great Moslem University of that city are listening by hundreds, with the most respectful attention, to a Gospel preacher, a graduate of that university, whom they drove out of the city a few years ago. Within the past years Dr. Mott was able to pack the largest halls in different Mohammedan centres with

Moslem Students Who Eagerly Listened

to the Gospel message, while twenty-two years ago, in those same Moslem centres he could not get even a handful of students together secretly. In many Mohammedan lands the people are asking the missionaries to open schools for their children, where recently opposition prevailed. God has been actively at work in the Moslem world during recent years.

God's guidance of events is manifest in Japan, where the leaders are beginning to realize that without proper moral teaching the nation can not endure, and are seemingly turning to Christianity as the only source of that morality which Japan so much needs.

God has been mightily at work in China. Fourteen years ago, at the close of the Boxer rebellion, there were eighty thousand Christians in China. To-day there are five hundred thousand and the number is being augmented at an ever-increasing rate. The opportunity in China to-day, with its more than four hundred millions of people, is unparalleled in all the history of missions.

Nowhere has God been more marvellously at work in recent years than in India, among the low-castes and outcastes, of which there are sixty millions.

A movement, which we have been calling a mass movement, toward Christianity, among the so-called "untouchables" began about thirty-five years ago in South India and has spread up

into North India and the Punjab. This movement has increased until to-day they are asking baptism, not only by hundreds but by thousands. The Methodists have baptized some 300,000; the Baptists, 150,000; the United Presbyterians, 50,000; the Presbyterians, 48,000, and other denominations many thousands more. But in practically all sections two or three times as many as have been baptized have been refused, because of a lack of men to teach and train them. This opportunity, too, demands an urgent response, for the Mohammedans and Sikhs are turning their attention to these low-castes and out-castes in an effort to win them to their religions.

God has brought about these conditions so that to-day from each of the great non-Christian lands an opportunity is presented, which alone stands unrivaled in all the history of missions, while taken together

THEY ARE SO OVERWHELMING

that they call for the best the Church has in young men and women, in money, in prayer and in life.

We believe the Church will not fail in its response to this call.

God, who has been at work in such a marvellous way out in the non-Christian lands to bring about these conditions and opportunities, does His work not partially but completely. He has been at work during these same years here at home to bring about conditions which shall meet the conditions out there.

God has raised up during these years, movements such as the Student Volunteer movement; the different young people's movements; the Missionary Education and other movements to call out and train young men and young women for the world-wide work of the Church. The indications are that the time is not far distant when the men needed for the work will be provided.

The Laymen's Missionary and the Missionary Education Movements, as well as societies and individuals everywhere, have been used by God to bring men and women, too, to a realization of their real relationship to God in the matter of money as well as of life. There has been developed in men and women throughout the Church

A SENSE OF STEWARDSHIP

which was but little realized a decade ago. This is bearing fruit in the introduction of better financial methods, with the effort, through the every-member canvass, to bring all the members of the Church into active participation in the grace of giving; and in the response that men and women of wealth are making to THE CALL OF THE WORLD. They have begun to realize that they are not their own, but are bought with a price; that God has put this wealth into their hands for a purpose; and that now, when He is asking for it, through these marvellous opportunities, they are beginning to respond in an equally marvellous way.

Some time ago a particular denomination in America brought a young missionary home from China, to raise money for its work. One of the first men to whom he went was a banker. He sent in his card with a request for a few minutes of the banker's time. The banker refused to grant the request. The young man sent in a second request for three minutes of the banker's time and it was granted. When the young man entered the private office, he said to the banker, "Let us have a word of prayer." When they arose from their knees, the young man began to put up his proposition, his words rolling over one another at terrific speed. The banker stopped him in the midst of it and said, "You may as well save your breath, for I am not going to give you anything." The young man replied, "If that's the case let us spend the rest of the time in prayer." They spent the rest of the time in prayer and more; and when they arose from their knees the banker said, "Young man, you may ask whatever you please and I'll give it." At the young man's request the banker wrote out a check for ten thousand dollars.

This young man spent ten days of his summer vacation in California with a woman worth two hundred thousand dollars. At the end of the ten days, he carried away one hundred thousand of her money and a letter of introduction to a woman in Ohio, worth two hundred and fifty thousand. At the close of his visit there he carried away a hundred and twenty-five thousand of that woman's money. He took those two gifts and went to a millionaire of his denomination, telling him what these women had done, and said, "I have come to you for a million dollars." The millionaire asked some time to think it over, and on New Year's Day, 1914, the newspapers of his city came out announcing the gift, by this millionaire, of one million dollars to the work of his Church! Another man whom this young man asked for the same gift recently promised his

MILLION AS A CAP-SHEAF

to the six and a quarter millions which this denomination is raising.

Our experience during the past year in the United Missionary Campaign, meeting men in several states, has convinced us that business men are tired of the special campaigns we have been making. A Korean Campaign, followed by a China Campaign, and along with these, campaigns by individuals for three hundred thousand for a University in China; two hundred and fifty thousand for a University in India; a hundred thousand for this object and fifty thousand for that object. The men of our Church are ready for something bigger than we have yet put on. They are not giving to these smaller things as they should, for they expect each campaign to be followed by another. They are ready, as the Church of the Disciples has shown in its six and a quarter million campaign, to go out to do a big thing in a big way. If the Disciple Church, with but one-tenth the wealth of the Presbyterian Church, can raise six and a quarter millions, and it is speedily doing it, why can not we go out to raise thirty or forty millions needed to put our work on the proper basis? We can if we will!

The sense of stewardship is more fully developed in the Presbyterian Church, possibly, than in any other, and what is needed is the general direction of it into proper and large channels. Let us get at it, for the opportunities and conditions in non-Christian lands demand haste. This, as all the other work of the Church, must be begun and carried on in prayer, it must be "saturated with prayer." One of the great defects of the Church to-day is the lack of prayer. We need at least

THREE TIMES THE MEN

and women we have on the field; we need at least five times the money, annually, that we are receiving to-day; but we need a hundred-fold the prayer. Until God's people go to their knees as they have not done in the past, the men and money needed will not be provided, and if provided, they will fail to accomplish the task we have undertaken.

Then, greater than the need of money, greater than the need of prayer, even, is the need of an adequate conception, not by a few but by all God's people, of their real, vital relationship with their Lord,—a relationship that means partnership in service, an entering with Him into His sufferings, and "making up that which is behind of the sufferings of Christ." The Church can not accomplish its task without paying the price. It is true to-day, as it was in the early Christian centuries, that "the blood of the martyrs is the seed of the Church." The Kingdom of Christ will not be brought in while the Church sits at her ease, but only as her members lay their lives, in loving abandon, alongside the life of their Lord, losing their lives, if need be, for His sake. "*Except a corn of wheat fall into the ground and die it abideth (by itself) alone, but if it die it bringeth forth much fruit.*"

(*Rev. Dr.*) *A. L. Wiley.*

"Reading Maketh the Full Man"

The New Text-Book

The Child in the Midst. When a course of mission study for women's societies covering seven years was proposed to the Ecumenical Conference of Missions in 1900, it was thought that its sponsors were taking a long look ahead. To the surprise even of its friends the course has extended through twice seven years, embracing volumes on the history of Christian expansion, on each missionary country, on the religions of the world, on social betterment, on the position of women. Last of all and right in line with the prevalent trend of thought in Christian lands, comes the new volume, *The Child in the Midst.*

It should be emphasized at the outset that this is not a book for children or for mission bands, as some are led to think by the subject and the easy flowing style. It is a study of child welfare, intended for those who have the mother-heart which enables them to see in every helpless babe a child of God to be brought up for His service. The author, Mrs. Mary Schauffler Labaree, a missionary of the third generation, is uniquely fitted by heredity and experience to write such a book.

The subject is staggering in its immensity. We ask the question, "What do our own children need? and what is being done to meet their needs?" and we are fairly deafened by the chorus of answers. Books, magazines and newspapers are full of schemes for the children's good. Churches, schools, hospitals, courts, commissions, city officers, state officers, federal officers, private societies without number—all are striving to translate into terms of practical efficiency their conviction that the only hope of this Christian nation is in bringing Christian principles to bear upon its children in every stage of their development. Then we look at the non-Christian world, whose children outnumber ours a hundred to one. Their needs are the same, except that the effort for relief must start from an infinitely lower level. But when we ask what agencies are at work for their help, we are appalled to find that for the most part there are literally none, except those set on foot by the few missionaries and their converts.

The book is readable though perhaps students may find it better to disregard at first the quotations and anecdotes, almost too numerous, and fix their attention on the underlying sequence of thought. The chapters are headed: *The Child in its Helplessness; At Home; At Work and at Play; At School; At Worship; At Work for Christ*, and an appendix gives suggestions for a Christmas mothers' meeting. Any one of these six chapters will furnish material for many hours of study in following out the lines of thought which are only suggested in passing. The subjects necessarily interlace and overlap. Body, mind and soul make up one child, and cannot be strictly separated in books any more than in life. Each chapter is followed or preceded by suggestive questions, a full list of helpful books and leaflets, and illustrative quotations from

MISS CLARA H. ROSE AND HER GIRLS

various sources. The Bible readings and prayers are particularly beautiful.

The first chapter raises problems of eugenics and heredity and the strange mystic ties that bind together the generations of mankind. Dr. Holmes's dictum that the education of a child should begin with its great-grandparents is reversed in these practical days, and we strive to make of present-day babies worthy ancestors of future nations. Some of the darkest pages are those which tell of the cruel and needless sufferings brought upon mothers and infants by ignorance and superstition. The horrors of infanticide, the ravages of disease and famine, the utter absence of the most elementary care, account for the appalling rate of infant mortality in heathen and Moslem lands. It is hard to guard against unintentional exaggeration when the salient points and broad outlines of such subjects are crowded into a narrow space. Let us always remember that if child needs are universal, parent love is universal too, and none the less sincere because its manifestations are so unlike our own.

The family is the nucleus and norm of the Christian Church—the pattern chosen by Christ Himself to set forth its principles. All forms of missionary effort must find their chief fruition in transforming family life. Most effective of all agencies for this end is one too often misunderstood or disregarded—the missionary home. "Three little children!" somebody says: "How can *she* do any missionary work?" Unsympathetic or even unkind comments reveal the prevalent misconception that to live the Christian message as wife and mother in her home before the eyes of the people is not true missionary work. It is a vocation to call forth the highest powers of consecrated womanhood.

"Never again," says the author, speaking from the depths of her own hallowed experience, "let it be asked in church or mission society of a young woman starting for the foreign field, 'Are you going out as a missionary or *only* as a missionary's wife?'"

The quotations from *Modern Missions in the East*, by Rev. E. A. Lawrence, given on pp. 74–75, are worthy of study, and this whole chapter in his book will be found of the highest value.

Another inquiry of especial interest concerns the afflicted children—blind, deaf, crippled. Even in India, where the aid of the British Government can be invoked, only the merest fraction of the 600,000 blind receive any help. In China there are more than half a million deaf mutes; and the only school for such unfortunates is that at Chefoo, started by Mrs. A. T. Mills. And the children of lepers, untainted as yet by disease but sure to contract it in time unless rescued—it is only in the name of Christ that twenty-one homes for them have been opened, in which more than five hundred boys and girls are growing up to healthy and useful lives.

Wars and massacres, famine and plague leave their precious treasures of helpless orphans to be cared for in His Name. After the Armenian massacres in 1896 nearly one thousand children were rescued in a single mission station and cared for in a loving Christian home. Now in the same region hundreds of Moslem children are homeless and starving because of the devastating wars. All are cared for—it is still the same compassionate Jesus, in the person of His followers, who takes them in His arms and blesses them.

"The hands upon that cruel tree,
Extended wide as mercy's span,
Have gathered to the Son of Man
The ages past and yet to be.

"One, reaching backward to the prime,
Enfolds the children of the morn;
The other to a race unborn
Extends the crowning gift of time!"

Studies of Missionary Leadership.—By Robert E. Speer. The Westminster Press, Philadelphia, 1914. 283 pp. with portraits (but with no index), $1.50.

THE 1913 Smyth Lectures delivered before the Columbia Theological Seminary, South Carolina, make up an attractive volume. Many problems in

REV. DR. AND MRS. JOHN E. WILLIAMS AND THEIR CHILDREN
Dr. Williams is Vice-President of the Nanking University. He and his wife went to China just after their marriage in 1899.

the missionary enterprise, such as that of a self-supporting native church, are discussed, but the problems are grouped around engaging personalities. Dr. Speer's many books of Christian biography have served a great apologetic purpose, for, as the late Professor George W. Knox wrote: "The direct and fundamental proofs of the Christian religion are found already in those who, resting upon the Divine love revealed in Christ, find blessedness and peace; and embodying the same love in their lives, serve their brethren." Examples of such were the six leaders described in these pages.

First comes Walter Lowrie, for thirty-two years Secretary of the Presbyterian Board, having been elected nearly a century ago to that position, while he was United States Senator—an eager, enthusiastic, thoroughly practical man who "expressed the best characteristic temper of his Church." "He was a great open fountain of fidelity." Dr. Speer's treatment of his life takes up the foundation of the home base for mission work in America.

The early problem of missions is also discussed in connection with the life of Jeremiah Evarts. One of the founders of the American Board in 1810 and for many years, after 1821, its Secretary. At Yale, toward the end of the eighteenth century, he had been a favorite of President Dwight, and in later years he was beloved by the whole Congregational Church. That "such a character is itself a great public service" is evident, when his labors are thus recounted.

In the sketch of Paul Sawayama, whose short ten years' labor laid the cornerstone of an independent national Church, we have the record of the one who stands with Neesima as pre-eminent among Japanese Christians. After accepting Christian truth he came in 1872 to Northwestern University, returning in 1876. Christianity was hated in his land in those days. The young man, who had taken the name of Paul from regard for St. Paul's life and theology, became also dominated by his ideal of a true native Church. He refused a monthly salary of one hundred and fifty dollars from the Government to serve as pastor of a Church at seven dollars a month. The native ministry ordained in Japan began with him, and although he is not as widely known as Neesima, his spirit bore fruit.

The record of the conversion of

Nehemiah Goreh—once Nilakantha Sastri—and of his career brings up the differing problems of missions in India. "The force of conviction and the voice of conscience compelling him," he received baptism at the age of twenty-three in 1848. In him we see "the accurate scholar," "the subtle metaphysician," but also the saint who "lived in the Christian faith and who lived to propagate it." His intellectual cravings did not bring him full peace. It was his daughter who wrote a hymn popular even here, "In the Secret of His Presence." Pundita Ramabai owed her intellectual conversion to him.

David Trumbull, a Congregationalist, for forty-four years a missionary-minister of the Presbyterian Board in Chile, is seen as a man of "firm and winsome grasp," "a splendid fighter," always interested, the possessor of the kindest of hearts. "The mere presence of such a man in any community was a work" and in Chile the results are lasting. The last sketch of the six recounts the life and labors of the "foremost American missionary administrator," Rufus Anderson, whose official service with the American Board in its early history also covered forty-four years. In this, as in the other chapters, we see the man as well as his methods. So dignified and sober was he that when an Arab in Syria saw him passing on horseback he was led to exclaim: "What a wonderful work of God!"

In all of Dr. Speer's writings, one learns to look for little "asides." They are here, and they inspire. An example is the conclusion on page forty-five regarding the spring of strength, "Not in wit or cunning, nor in any human might or power, but in truth and candor and the sunlit openness of humble trust in God." *S. A. H.*

The New Era in Asia.—G. Sherwood Eddy. The Missionary Education Movement, New York. 35 cents, paper; 50 cents, cloth. With illustrations.

WRITING after an experience of a decade in active mission work in India, about six months of each year of which was spent in evangelistic work in the district under the Congregational Mission, the other half under the Y.M.C.A. in visiting the colleges of the Empire; and later visiting many mission stations in the Orient on evangelistic tours, the author has had splendid preparation for the compilation of this admirable mission study text-book. We find here an account of the wonderful evangelistic tour in Asia which Dr. J. R. Mott and Mr. Eddy conducted in 1912-13, and clear evidences of the increasing part Christianity is playing in promoting "the new era" in lands like Turkey, India, China and Japan.

The information is arranged in a telling way and the reader's interest never flags. Mr. Eddy is so well known and beloved by college students that the book has already enjoyed wide popularity and been a great blessing among them. After a successful ministry in evangelistic meetings in different institutions from California to Pennsylvania State College this past winter and spring, he is off again for work in China. Mission study circles in churches are finding the book about the most serviceable of its kind. *S. A. H.*

RIVERSIDE, Cal.

Go and Tell John is a beautifully bound and printed volume 9½x6 inches, of 127 pages, prepared by Secretary A. W. Halsey to give a compact and accurate account of the work in medicine and philanthropy done by the Foreign Board. The entire narrative is taken from actual chronicle of happenings in those lines of work by those actively engaged in them. There are abundant concrete instances, many fine illustrations of hospitals, patients, students, nurses and doctors; a list of medical missionaries and their posts; a list of diseases which they have treated and many other details which all throw light upon this important branch of the mission work of our Church.

Our Task in India is not a book to be taken up on a summer morning when the mercury has high ideals and General Humidity is marshaling all his vicious

forces. A northwest breeze bringing physical and mental alertness and sunshine to illumine and clarify the atmosphere and the brain, will be material helps if one is adequately to grasp Mr. Bernard Lucas's thoughtful study of the present status and vital needs of missions in India.

After an experience as a missionary in that country covering a quarter of a century, after giving to the questions he discusses, "long and earnest thought" and after having "passed from an ultra-orthodox and a strongly sectarian position to the one he now occupies," Mr. Lucas says that his object is "to give a fresh presentation of Indian Missions which it is believed is more in accord with our modern thought and feeling on the subject and to offer suggestions for its more effective working, so that the missionary enterprise may be more firmly established in the heart and mind of the Church. The keynote of the whole presentation is the distinction between two conceptions, the old and the new, which may be described with sufficient accuracy for the purpose of contrast, as Proselytism and Evangelism."

AN OLD CHRISTIAN OF NAN, N. SIAM, WITH HER FAMILY, WHICH INCLUDES SEVERAL GREAT-GRANDCHILDREN

All who are old enough are members of the Presbyterian Church. Photo. sent by Miss Lucy Starling.

The author frankly admits that to draw a distinction between the two terms may seem to many more or less of "a verbal quibble" but he reiterates, as he fears even to the point of wearying his readers, through all his nine chapters, that "our true task in India is not to proselytise Hindus but to evangelize India."

From many points of view, with warm appreciation of the splendid foundations laid by the consecrated workers of the past, with true Christian courtesy and respect for the other man's opinion and belief to-day, but in no uncertain terms, from intimate knowledge of conditions, with fine logic and, in the main convincingly, he discusses the question: "Is our message of Christ to India to be confined within Western theological and ecclesiastical moulds, as it was once in danger of being confined within Jewish moulds, or is it to be a message of spiritual life, free to be cast in fresh moulds which Indian religious thought and feeling are able to provide?"

He unhesitatingly asserts that on the answer which "the Church is prepared to give to this vital question turns the final success or failure of our Indian Missions." The "our" of course, refers to English missions in India: it may be equally true of American missions in India, and, to a large degree, may also apply to missions in other Eastern lands.

American readers, no less than English, will find in this last book by Mr. Lucas, even though they be not in accord with particular suggestions and specific

deductions, a fresh realization of the meaning of the Master's declaration, "I am come that ye might have life and that ye might have it more abundantly;" that "if the Christ has given us a more abundant life He has thereby constituted us the stewards of the religious life of the race and the possession of His spirit will impel us to go forth in His name;" they will recognize anew the truth that "Life produces Creed and not Creed, Life."

One's belief that the great outstanding fact in the history of the Christian Church during the past ten years, is the growth and development of the spirit of co-operation and unity, will be strengthened and clarified by the chapter on "Co-operation and Union," in which is made very plain the fact that unity consists not in uniformity, not in sameness, but in diversity; that "true union implies the inclusion, not the exclusion, of diversities;" that diversity may be our glory, and only our shame when we let it degenerate into schism.

No student of missions, no missionary worker can read this book without finding it of value in connection with our mission study for the coming winter when the keynote is to be "Christ for every life and all of life," without being moved by the insistent call to larger service so clearly emphasized in the closing sentences: "The evangelization of the world has come to mean far more than the preaching of a theological gospel to those other members of the one family of God whom we were accustomed to call heathen. It has come to mean the gathering together into one, by every means and in all ways, of the children of God who are scattered abroad. We have come to see that this task is the reason for the Church's existence, that it embraces the whole of human life as well as the whole of the human family . . . that the kingdoms of this world are by eternal right, and must be in actual fact, the kingdoms of God, and consolidated into the universal Empire of Christ."

N. S. W.

Indian Medical Sketches, by Charlotte S. Vines. A series of short stories, sketchy and entertaining, suggesting rather than describing medical work in India. They are written by a medical missionary of the Church of England Zenana Society, and shed much light on Indian ways, manners and customs, faiths and superstitions. They shed light too on the manners and customs of a medical missionary, on the long-suffering patience she requires in her dealings with minds which she must reach through a thick mist of ignorance and of bondage to custom and caste, on the infinite tenderness and consecrated ingenuity with which she brings the message to the soul while she is helping the suffering body. From many interesting incidents of hospital and zenana work we quote one:

"The carriage stops and the two *pardah* women get out, beckoning me to follow. Up another lane we go and I am expecting to stop at a rich, grand house. No! We turn into a veritable hovel. In the darkness of an almost windowless room, on a bed in the corner, lies a girl dying of consumption. The blackened rafters of the ceiling show that all the cooking is done in the same room; this is kitchen, parlor and bedroom all in one. A few questions reveal a sad tale. Does the girl ever go out? Do they carry the bed into the air? No, she never goes out, she is *pardah*. Then, bit by bit, the whole story is told. They were once rich and honorable and lived in one of the great houses. The father died and the two sons turned out badly; they speculated and gambled and lost everything. The mother, with her two young girls, came to live in this dark room. How do they live? An uncle allows them a little; for the rest, embroidery done in that dark room, sewing, making of fans, a little made here, a little scraped together there, that is all. They can not go out to sell their work, so a former servant sells it for them. Such a common story! Bereft of everything else, they cling to their honor, the only thing left. "Our women, Miss Sahib, have never been out unveiled; indeed, in the old times we never went out at all."

I look at the slowly dying girl. "Can she read?" "Oh, yes! When we were rich she had a teacher. She came regularly to the house and taught us the Koran." I give the girl a Testament and she seizes it eagerly. "I always wanted to go to the mission school," she says, "but I could not go because of *pardah*." Outside the mother bends towards me. "Well! will she recover?" I look sadly at her, then at the sunshine round and at the blue sky overhead. "Can you get her outside into the air?" "NO!" "Not even to save her life?" I ask again. "No," whispers the mother, as the tears stream down her cheeks, for she has understood, "No, for we are *pardah*."

The Education of the Women of India, by Minna G. Cowan. (M. A. Girton College). In her prefaee Miss Cowan quotes the remark that "No Westerner should attempt to make any general statement about inserutable India; the most he can venture to say is that in eertain plaees certain things which he saw may possibly have been what he thought they really were." But in this study, based upon appearances whieh she considered as representing reality, upon conversations with Government officials, missionaries and educated Indians and study of Government reports, she attempts to show to women of the West how eritieal is the present evolutionary period in the edueation of the women of India, espeeially in its relation to Christianity. "Slowly but surely the voiee of Young India is making itself heard in a new desire and a new effort. Lawyers, doetors, Government servants, are seeking for their wives and daughters an edueation which, if not equal to their own, will at least be a sufficient compromise between the old status and the new ideas to whieh they give utteranee from publie platforms and in the press." While the villager wants his daughters to work to add to the scanty family ineome and grudges their time for even the most rudimentary edueation, and while many even of the higher elass desire only training in conduct and religion for their women, yet the potent influenee of the emaneipated minds is gradually penetrating all strata. Passing from Burma to Bombay the author sketehes the important schools of all grades, Government, privatc and Christian, from the North India Medical Sehool for Christian Women, many of whose students are eollege graduates, down to the national sehool where the girls are still singing "God Save the Queen!"

A good index, some eharts of statisties and many illustrations add to the value of the book. Both of these volumes on India would be appropriate additions to the Missionary Soeiety library.

Handbook of the Young Women's Christian Association, a eompact little volume giving a full aeeount of the varied purposes of the Association, and the methods by whieh it touehes the life and needs of women in religion, education, shelter, occupation, proteetion, reereation, social life, etc. Its aim is to present in aeeessible form a summary of the prineiples and practiee of the Y. W. C. A. Not only the various forms of work are given but many details of loeal, geographieal and chronological interest; of summer assemblies;

MISS MARGARETA FRANZ AND HER CHILDREN
Taken with the sun in their eyes and their dolls in their arms.

of affiliation with Church Mission Boards, with the Y.M.C A., etc. The book is published by the National Board, Y.W.C.A., 600 Lexington Ave., New York. The price is 40 cts.

BOOKS RECEIVED

From the Presbyterian Board of Publication: *Habeeb the Beloved* and *Silver Chimes in Syria*, by Rev. Wm. S. Nelson, D.D., the first an interesting story of a valuable life and the second a charming chronicle of a missionary's experiences in Bible lands. The price of each is 75 cts.

Glory of the Pines, A tale of the Ontanagon, by Wm. Chalmers Covert. Deep in the pine forests along the south shore of Lake Superior the author began his ministerial career. It is a life which he knows and of which he has been a part that he depicts in this fresh and charming story. Price, $1.25.

From F. H. Revell Co.: *Fifty Missionary Heroes*, by Julia H. Johnston. Prepared for the use of "boys and girls who are ready for their first lessons in deathless history." Price, $1.00.

Love Stories of Great Missionaries, by Belle M. Brain. Price, 50 cts.

From the American Tract Society: *Horacio, A Tale of Brazil*, by R. W. Fenn, a civil engineer who went to Brazil to work in the Presbyterian College at Sao Paulo. It is a true story of the conversion and the life of a student at the college and throws a vivid light upon the life of a Christian in the neglected continent. Illustrations and a glossary add to its value for library use.

From London Zenana and Medical Mission: *Jewels of the East*, by Mary W. Booth. Stories of children and girls full of picturesque interest.

Ninety-seventh Annual Report of the American Bible Society.

From the Dana Estes Co.: *Living on a Little*, by Caroline French Benton. Dedicated to "all those housekeepers, young and old, who are engaged in the delightful task of making one dollar do the work of two," and a good gift for any sensible bride, whether missionary or otherwise.

A NEW VEHICLE FOR A MEDICAL MISSIONARY
Dr. and Mrs. C. H. Crooks, Lakawn, N. Siam.

A Glance at India's Literature

RABINDRANATH TAGORE'S winning of the Nobel Prize for Literature has brought the literary side of India into prominence and he has now almost passed the woman's club stage of popularity in America. If the award had been made before his lectures at Harvard, he would never have slipped through the country so easily. Now his books are to be seen everywhere, a token of the fact that when it comes to literature we may quote Kipling and say there is "neither East nor West, border nor breed nor birth."

It is reported in America that Tagore has turned over the prize money, which amounts to about forty thousand dollars, to the Bengalee boys' school in which he is interested.* He is a writer who is also a man of affairs, for besides being an educationalist, (to use the Anglicanism for our word educator,) he is an administrator of a large estate and has lived through the editing of four different magazines! As any one knows

**The Calcutta Statesman* recently announced that one of the best known English missionaries, the Rev. C. M. Andrews of the Church Missionary Society, was to leave Delhi in June to join Rabindranath Tagore's School in Bolpur, and that he was to live and work in Bengal in future.

who has read his works, he is a lover of nature. Arriving once in the Himalayas at evening he shut his eyes in order the better to appreciate the glory of the mountains next day by sunlight. A deeply religious spirit pervades his poetry, and it must have been this which led a dilettante débutante in New York to acknowledge it, since she confused the first part of his name with the title Rabbi!

The fact that the beautiful English of *Gitanjali* is the author's own has served to make Westerners appreciate the learning of the East and opened the way for an understanding of her great changes and advances, not only in literary fields but in the area of morals and conduct. Traces even of the feminist movement are to be seen in India, and in a few more years it is in the realm of possibility that there may be a protest on the part of the Moslem ladies of the capital city of Kashmir against the present use of the fine gray stone mosque in Srinagar as a granary. The Moslem men refused to worship there, for was it not built by a woman? Three centuries have not obliterated the fact that the Queen Nur Mahal, whose name is so closely associated with the *Taj* in Agra, was its founder; and the sex, even of a royal personage, can not be forgotten. Yet the condition of India's women is still almost hopeless. Another *sati*, or suicide of a widow, has made many think that the dread of the widow's fate, rather than the emulation of an example of wifely devotion, was the cause. The terrible method of saturating the clothing with kerosene and then setting fire to it has been heard of often before and again of late, and *The Indian Witness* of Lucknow deplores the fact that there has not been a sufficient condemnation of the act. "It is not strange," we are told, "that ignorant women should worship the body as a goddess, with public opinion what it is."

And yet there are many signs of true progress. The enlightened minds of

MISS ANNABEL GALT AND SOME OF HER SCHOOL-GIRLS IN BANGKOK, SIAM
Photo. sent by Miss M. C. McCord.

this dark land are coming to use Christian standards in their ethics, as the search for a basis in their own sacred books shows. Sometimes the task is hard, for India's lore is not such as furnishes great ideals and tests for good conduct. The *Mahabharata*, for example, has much that is beautiful but it places the emphasis on the wrong place in morals, according to our Christian notion. Men may be oppressed shamefully so long as the old ideas rule; and religion exhibits itself in mandates that we think are trifling if not pernicious. "All that kill, eat and permit the slaughter of cows, rot in hell for as many years as there are hairs on the body of the cow so slain," (*Mahabharata* 13. 74. 4.), is an example of a text of no ethical value for the day. Religion under such an outlook provides only husks. So we have writers like S. M. Mitra in his *Anglo-Indian Studies* (London, 1913) seeking through the mazes of the land's revered writings

for possible parallels to Christian truths. Sometimes the results are pitiful. One of his sixteen essays is called *Christianity in Hinduism.* "A very close parallel," he thinks "exists between the verse in the Gospel 'whosoever shall smite thee on the right cheek, turn to him the other also' and the text in the *Mahabharata,* 'If a man should smite off one of my arms, and another should anoint the other arm with sandal unguent, I shall not bear ill will to the first, nor good will to the second.'" The real meaning of the verse is evidently that revenge and gratitude are equally futile. Passivity is held up as an ideal, and the meaning is poles apart from that of the words of our Lord. "I, (Brahma,) am the mother and father, and I am the son. Of everything that is, that was, and that is to come, I am the soul." Mr. Mitra would make this text indicate a belief in a personal God instead of a pantheistic deity in which "all personality, all life, in every form" is included, just because there is a parallel of the word Father, without a parallel conception. Such efforts reveal, however, an awakened quest and they indicate a consciousness of the need for something to answer the aspirations of India's heart.

The Christian community is really advancing each year. As Miss Flora L. Robinson stated in a paper on *Social Service* at a missionary conference in India, it is "the only important community whose history has not been one of stagnation." Last March in Allahabad the wife of the head of the Government of the fifty million people of the United Provinces received publicly on behalf of the British and Foreign Bible Society some $210. As money goes that may not seem much, but it was the self-denial offering of young people —foreign, Anglo-Indian and Indian,— in forty-six schools and orphanages in India. It was enough to print more than twenty thousand copies of the Gospel of John in Hindi, for printing is not expensive in that land.

The Bible is becoming familiar to more minds and hearts every year. *The Bombay Guardian* tells how Mr. Duckworth of the Alliance Mission was recently working through the jungle when he met a company of some forty persons present at a cremation ceremony. They sat away from the pyre and his curiosity was aroused as they seemed interested in something. He found that they were listening to one who was reading a Gujarati gospel. Such incidents illustrate the spread of the word. A changed position regarding the Bible is manifest. A "missionary *Mem Sahiba,*" writing in *The Punjab Mission News,* under the title *The Foreign Woman Goes By in India,* says that in the last fifty years the Moslem attitude toward the Bible has passed "from contempt and enmity, through fear, to reverence and a desire to learn." She claimed that in her first years "it was no uncommon thing for a Mohammedan on hearing the name of Christ to show his disgust by spitting. If he did not go as far as that he would often try to drown the sound of Christ's name and to cleanse his ears from the pollution of hearing it by a loud repetition of the creed of Islam. Cases were not uncommon when the Bible was snatched from a missionary's hand and trampled under foot." The next stage was of fear, that the sacred book of the Christians might work personal harm, much as the evil eye. Tales were told of lads who had touched it and suffered by being possessed of evil spirits in such a way that no amount of stick-beating could drive them out. Neither was the dropping of boiling oil on their bare flesh a remedy! "Now, all has changed," she adds, "Christ's name is used with reverence and listened to in the same way." Even Moslem priests sometimes are known to read Bibles.

The mission school has been one of the great solvents of this seemingly iron-clad prejudice. Presbyterians may be justly proud of their work along educational lines. The Rev. Abraham

M. Rihbany, who stands to-day in the pulpit of the Church of the Disciples in Boston, where Dr. James Freeman Clarke was a former pastor, has been writing his life story in the *Atlantic Monthly*, and an extract is notable:

"To the missionary zeal of the great Presbyterian denomination and to its firmness in the Christian faith as it is known to its members, I am indebted for my first lessons in the religion of the open Bible and of individual conviction. It was in the Presbyterian school on the western slopes of my native Lebanon that I first learned to think of Christianity as a personal and a corporate religion."

What he wrote of his native Syria may be true of some great Christian preachers later in Hindustan, for Presbyterian schools in India are efficient,—and led by spiritual missionaries, school and Church, press and Asylum are spreading the glad message over the whole Empire of India.

Stanley A. Hunter,
Formerly of Ewing Christian College, Allahabad.

School of the Presbyterian Prophets

SEVENTEEN years have passed since the Assembly's Board instituted the Annual Conference with its newly appointed missionaries. Year by year this gathering has grown in value. At the expense of the Board for their travelling and accommodation while in the city, not only the outgoing missionaries but many of those who are in this country on furlough, are assembled in New York. An entire week, beginning on Saturday, June sixth, and closing on Saturday, June thirteenth, was spent here this year. Most of the visitors were entertained at the Bible Training School on Lexington Avenue, from which the Mission House is easily reached. The expense for travel and entertainment amounted to more than three thousand dollars, but no one who has gone through one of these Conferences could fail to see that for the result obtained in practical information about countless details in connection with their relation to the Board and their life on the field; in spiritual stimulus; in enlightened and broadened views of their high calling, the assembly is of priceless importance to the new workers. Not only to them, but also to the experienced missionaries, there is an added value in the sense of solidarity given by such a reunion of the Boards, the interested home workers, the new and the trained missionaries. Such gatherings as the informal reception given by the New York Women's Boards; the Communion Service and words of greeting and farewell by Dr. Henry Sloane Coffin at his church on Sunday; the dinner given by the Presbyterian Union at the Hotel Savoy, always a brilliant social gathering but characterized by a deep spiritual note; the receptions at the homes of the Secretaries, where each of the missionaries receives a personal welcome from the Secretary in charge of his or her field—all these emphasize this sense of being all parts of one body.

The Conference may almost be said to be as useful to the Presbyterians of New York as to those for whom it is especially planned. It is as good as several courses of mission study. Those who attend its sessions, as an increasing number do from year to year, gain much information as to methods as well as an enlarged vision of the requirements and possibilities of mission work. One might come with narrow and ignorant views, but it would scarcely be possible to listen to such addresses as those of Dr. Alexander on "The Motive Power;" Dr. Speer on "The Missionary's Relation to Governments and Non-Christian Religions;" Bishop Oldham on "The Missionary as a Trainer of Christian Leaders;" Dr. Edward Judson on "Evangelistic Work;" Mrs. Baird on "Work for Women;" Dr. Halsey on the "Intellectual" and Dr. White on the "Spiritual Life of the Missionary,"

and remain ignorant or petty in view. Mrs. J. B. Howell of Philadelphia told the new missionaries of their relation to the Women's Boards and Rev. W. P. Schell, one of the new assistant secretaries, described the working of the Home Department and also gave, in place of Dr. Halsey, a very able summary of the work of those who had been called home during the year past.

Those who are expected to sail during the coming year number seventy-six, of whom almost all were in constant attendance. There are only one or two who are not graduates of colleges or universities and some have done post-graduate work. One remembers with pleasure their frank appreciation of the hospitalities and attentions they received, the earnestness of the fresh young faces, the splendid volume of the strong young voices as they sang. They both got and gave inspiration.

GLINTS FROM THE PRISM OF MANY-COLORED THOUGHT AND EXPRESSION

DR. SPEER: The individual may well bury himself in the average wisdom of an intelligent company. No one man is as wise as a group of men. . . . Be stricter with yourself than you expect anyone else to be. . . . Why do we speak of "dry bones" of information when our bones are as vital and alive as any part of our bodies?

DR. HALSEY: Keep your mental powers sharp. We need safety razors, but something more than safety is required in a razor. . . . Dwell on large subjects, not little, personal gossip. . . . Ask why? Why? Why? . . . Always have an intellectual crust to chew.

The Moderator, DR. MAITLAND ALEXANDER: Wish all our churches could be represented here so that they could realize the missionary force and the missionaries could realize the force back of them.

DR. OLDHAM (Methodist): You must strive so to work as to make yourselves unnecessary. John the Baptist was the greatest of all the prophets because he knew, as you must know, that a greater was on his track. Build a church that is responsible for its own life under its own leaders, don't follow the line of least resistance and check the growth of self-support by giving help out of your own pocket or the Board's. Believe in dormant capacity; each land is full of potential apostles. Cultivate sincere friendships, be the missionary whom it is hard for a white man to find. Don't talk English when your friends who speak only Chinese are present. Don't be condescending. The American vice is cock-sureness. A Dutch missionary said that if an American had sat by the Almighty when He created the world He never would have taken six days and one to rest. He would have rushed it through in three days and begun another job!

DR. COAN: Islam is the greatest menace the world has ever faced, 275,000,000, every one a missionary. A religion of the sword which has martyred millions. All Mohammedans except about 35,000,000 under Christian rule. Islam, from human standpoint, *impossible.*

REV. DR. JUDSON (Baptist): The Presbyterian Board has met to say good-bye to its children and to lay its hands on their heads in blessing. . . . Evangelism is not in water-tight compartments but pervades all work of all denominations. We in this country are hewers of wood and drawers of water to support the missionaries. . . . My father waited through seven years of unspeakable suffering for one convert. . . . *Success and suffering are vitally inter-related.* If we succeed without suffering someone has suffered before us. If we suffer without succeeding, it is that someone may succeed after us.

DR. PACKARD: Sometimes hard to be a missionary first and a physician second, medical man must not be entangled by the machinery with which he works. . . . He especially needs thorough language preparation. . . . He often wishes he could fully understand the relation between the first Foreign

Missionary and the first medical missionary, St. Luke. There is a saying that all medical literature ten years old should be burned. But the document written by that medical missionary will last forever. The great apostle, Paul, said at the last, "Only Luke is with me."

Some of the bits of advice given in a sentence by experienced missionaries were: Dr. Orbison: Become as much a native as you can consistently with dignity and propriety. Mrs. Packard: If the native wants to squat, let him squat; if you can, squat with him. Don't do all the talking yourself. Mrs. Lingle: Don't criticise work done by your predecessors. Keep quiet for about two years, by that time your criticism may have turned to praise. Mr. Allison: Don't take all the advice you get, choose what fits you. Have sanctified common sense. Some good men are hated. Be a friend, make friends, don't hinder your work by making yourself hated. Mr. Kyle: Can't spend first years better than by learning the language *thoroughly*; learn to speak confidently and intelligently. Dr. Wilcy: Love them with genuine love; they are like children in their recognition of affectation or pose. If you can't love them, you had better come home. Dr. Packard: Be true to your job. Don't do slipshod work. Keep your hospital clean and up-to-date. Mrs. Reese: Don't try to joke in a foreign language till you have spoken it five years. Mrs. Baird: Suppress your own "idiosyncrankies" and respect those of others.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At New York, May 15.—Rev. Dr. J. Walter Lowrie of China.

At New York, May 29.—Rev. and Mrs. Alexander Reese of the Brazil Mission. Sailed from San Francisco, June 24, for New Zealand. Address, Care Mr. A. H. King, Box 116, Christchurch, N. Z.

At San Francisco, June 2.—Mr. Harold F. Smith of the Shantung Mission. Address, Campbell, Cal.

At Philadelphia, June 22.—Rev. and Mrs. W. W. Johnston of the Shantung Mission. Address, 35 East Ave., Bridgeton, N. J.

At Vancouver, June 27.—Dr. and Mrs. O. R. Avison of Korea. Address, Care Mr. J. Story, 325 13th Ave. W., Vancouver, Wash.

At New York, June 30.—Rev. Henry J. McCall of the Brazil Mission. Address, Care Mrs. Stark, 1275 Mulvane St., Topeka, Kan.

At Boston, July 1.—Miss Catherine Wambold, from Korea. Address, 10 Bigelow St., Cambridge, Mass.

DEPARTURES:

From San Francisco, April 11.—Rev and Mrs. Howell P. Lair, returning to Hainan.

From Boston, April 4.—Dr. O. H. Pinney, returning to Africa.

From Boston, June 6.—Mrs. O. H. Pinney and child, returning to Africa.

From San Francisco, June 6.—Rev. and Mrs. R. C. Jones, returning to Siam.

From Vancouver, June 11.—Miss Annabel Galt, returning to Siam.

From New York, June 13.—Miss Bertha C. Zipp, to join the W. Africa Mission.

From New York, June 13.—Rev and Mrs. G. L. Bickerstaph, returning to Brazil.

From New York, June 13.—Mrs. Wm. M. Hallock, to join the Brazil Mission.

From New York, June 13.—Miss Belle McPherson, to rejoin the Brazil Mission, after an interval in this country.

From Boston, June 16.—Rev. Dr. and Mrs. F. G. Coan, returning to Persia, and Miss Elizabeth Coan, to join the W. Persia Mission.

From New York, June 16.—Mr. Herbert Greig, returning to Africa.

From New York, June 16.—Mr. and Mrs. Edwin Cozzens and Miss Marie Gocker, to join the W. Africa Mission.

From San Francisco, June 20.—Miss Evelyn Maguet, returning to Japan.

From New York, July 1.—Rev. Robert C. Byerly, to join the E. Persia Mission.

From New York, July 1.—Rev. and Mrs. Geo. C. Doolittle, returning to Syria.

From New York, July 1.—Mrs. Wm. K. Eddy, returning to Syria, after an interval in this country.

MARRIAGE:

At St. Joseph, Mo., June 27.—Miss May N. Corbett to Mr. Harold F. Smith of the Shantung Mission.

RESIGNATION:

Caroline S. Merwin, M. D., of the Shantung Mission. Appointed 1905.

DEATHS:

At Hoshyarpur, India, June 5.—Miss Caroline C. Downs of the Punjab Mission. Appointed 1881.

June 14.—Miss Clara H. Rose of the Japan Mission. Appointed 1885.

With Presbyterian Young People

AT THE RECRUITING STATION

"Foreign Missions" is not a new term in the college vocabulary of North America. For more than a quarter of a century the challenge of the world's need has met the student and called him to personal decision and thousands of men and women have responded for life service abroad. To many an undergraduate, however, the relation between foreign missions and the Church of their fathers is not as clear as it might be. They know in an indefinite way that the Presbyterian Church is "doing foreign missions," but of where and how they have no idea. Many young women are thinking of Asia and Africa and South America and meditating the possible place of their life work. It is part of the work of the Student Committee of the Women's Mission Boards to see that these girls of our own Church have a chance to think in terms of the needs of our own fields. While there is urgent appeal for teachers, nurses, women doctors and evangelists from our missions in sixteen countries, surely the source from which response may be expected—the American college—should be cultivated earnestly. Recruits for foreign service are needed and recruiting is part of the work of the Student Secretary.

There is so much that a girl of nineteen does not know about our big, complicated Church. To be sure there are some things she does not need to know, but if at twenty or twenty-one she is to ask for her share in the Church's work, she should know of some of the big things we are doing and how we do them. To most of our college girls the cherished words "synodical" and "presbyterial" are as unmeaning as if they were Sanskrit terms, yet in two or three years these very girls will be ready material from which to make good officers for these societies, *if* their eyes are in the meantime opened to the real value of our women's work.

Women are asking, "What shall we do with the girls who are offering to help?" The Westminster Guild, teacher-training classes in the Sunday-school, girls' work, boys' work, mission study—all these are chances for great service for our college women if the connection is made.

The Joint Committee on Student Work of the five co-operating Boards, (the Women's Board of Home Missions, and the Foreign Boards whose headquarters are in New York, Philadelphia, Chicago and San Francisco,) expects to push the rapidly developing work in three definite ways: (1) Work as it has been done in the past two and a half years—visiting in colleges and telling Presbyterian girls of their Church. (2) Conducting Institutes wherever there are groups of Presbyterian girls in the colleges who are willing to take the three or four hours for a course on Normal Mission Study Methods, Sunday-school or church work. (3) Attending women's meetings and talking over with them the best ways of using enthusiastic and efficient young women.

When the college work began half the time of one secretary was thought to be sufficient to give to students. From now on the full time of two secretaries and much volunteer work by members of the Joint Committee will be needed. Miss Isabel Laughlin, a graduate of Mount Holyoke, who has this year been doing Westminster Guild and student work in the territory of the Occidental Board, becomes Associate Secretary for Student Work early in the fall.

(*Mrs. Dwight E.*) *Dorothea Potter.*

[This summer the usual Student Conferences have been going on. Mrs. Potter has been to Silver Bay and Eagle's Mere, is to be at Asilomar in California during August, and will spend September and October in the territory of the Occidental Board.]

NEWS FROM THE FRONT

SIAM

Mrs. Howard Campbell writes from Chieng Mai: I have just closed the school term and the best year in the history of Phraner Memorial. Our enrollment reached one hundred and fifty and we have had the best daily attendance. We are so rejoiced to receive a gift of four hundred dollars from Mr. Francis Phraner to help complete the building. I have four good native assistants who are a great help. Once a month my boys and girls constitute the choir in church alternating with the pupils of the boys' and girls' schools. It pleases the parents very much to feel that their little ones are so highly honored. Last Sabbath we sang "Low in the Grave He Lay," in English. Two of my teachers sing bass and two sing tenor, so our "choir" is exclusively Phraner Memorial. I am quite proud of them. Last year we were greatly blessed in the work here. Mr. Campbell baptized about two hundred and seventy persons.

During the Week of Prayer we had a glorious time. We made it special prayer for the distribution of Scriptures and our hearts were greatly rejoiced to see the enthusiasm with which our people entered into it. Chieng Mai First Church bought over 60,000 portions of Scriptures for free distribution among their non-Christian friends and neighbors and we are sure from this sowing the precious seed we must have a bountiful harvest. Mr. and Mrs. Collins worked so hard in the Press to furnish the Scriptures that week.

GUATEMALA

Miss Beulah A. Love writes from Guatemala City: Our new school year has opened. We have twenty-six of the dearest girls you ever can imagine and we love each one of them dearly. There is much prejudice to break down and we are also hindered by lack of funds to help those who want to come to us but can not pay even the small price we have to charge to cover the bare expense of boarding them. But oh, the joy of seeing them grasp opportunities! Each evening after the study-hour I have a little prayer circle with the larger girls. We sit in a circle on the floor and after we have read a chapter and I have talked to them on some subject that deals definitely with a girl's life in her service to God and to those with whom she comes in contact, and how she can make her life more beautiful for the Master, we assign different subjects on our prayer list to different girls and then pray. I wish you could just come in some evening. I know you would feel as we do, that God is working in the hearts of these girls and they are going to be a power in the world for Him, and especially here in Guatemala.

PERSIA

Mrs. S. M. Jordan writes from Teheran: We have been noticing for some years a change in the attitude of secular newspapers and magazines. Not long ago a letter was received asking us to write an article for some big newspaper in Pittsburgh. Such requests are becoming quite frequent. We try to take advantage of them, though this year it is particularly difficult to do so as we are undermanned in nearly every department, two clergymen trying to do the work that four were assigned to do ten years ago when the work was less than half of what it is now. But in spite of limitations it is going on encouragingly—also in the face of unusual opposition. It is beginning to be known and of course exaggerated that a number of our school boys and girls are becoming Christians. A month ago posters were prepared and put up in prominent places denouncing us and our meetings and warning parents against sending their children to our schools. We can not see that it has had any effect except to arouse the indignation of our patrons. We are still turning pupils away for lack of room. The present effort to arouse a nationalistic spirit is giving us more trouble than anything else in that "Young Persia" is trying to make Islam a rallying point, not that they still have any faith in it, to most of them it is a name only, through which they can appeal to the uneducated amongst whom only can be found the sincere worshipers of Allah and his prophet Mohammed.

SOUTH AMERICA

Miss Martha B. Hunter writes from Barranquilla: It seemed so good to have our full quota of teachers in the school after an absence of some one for more than a year but just as we were started our youngest Colombian teacher fell ill with fever so we had to find a substitute. This we were able to do in the person of one of our girls who had been here some years ago. She has proved so faithful and efficient that we may be able to retain her as a permanent teacher or use her in another school. We have the largest enrollment the school has ever known; one hundred and twenty-eight in all. In fact we have just about reached our seating capacity. Two of our house pupils are Christian girls preparing for work later on; Miss Scott is going to send over one of her girls from Cartagena to be trained for work there. We are so happy to be able to do this for we are praying that we may see realized our ideal for the school—a training place for Christian workers. I have never thought more earnestly and prayerfully over the future of the school than I have since my return. There are such diverse opinions as to the value of school-work, and the way in which it should be conducted. One day I listened to the very earnest and conscientious argument of a friend who believes that we should confine our efforts only to the children of believers and not waste our time and strength on "aristocratic Catholic children who will never be of any use to the work." I looked around on the hundred faces and found, with very few exceptions, the stamp of the plain Colombian working-people on most; I asked myself: "With what reason refuse the opportunity presented every day to present Christ to these little ones?" The next day I went to call on a young girl who is really the descendant of an aristocratic Protestant family and she told me that she had wanted to come to our school but couldn't make up her mind to it as we had "so many of the lower class among our pupils." We need to see every day in the children who come thronging into our open door neither rich nor poor, neither black nor white, but souls to be won for Christ.

HOME DEPARTMENT

WAYS OF WORKING

PLAN OF WORK FOR THE BOISE PRESBYTERIAL SOCIETY FOR 1914–1915

1. WE agree to a full meeting early in September of the Executive Committee and the President, or her representative, of each auxiliary.

2. We emphasize the importance of systematic and proportionate giving and recommend the fall of the year as an opportune time to study the question of Standardship: we ask that the annual praise meeting be the result of praise living and thanksgiving.

* * * * *

4. We make an earnest appeal for a diligent and practical use of our magazines and all missionary literature and we pledge ourselves to a more faithful and intelligent effort to aid our Educational Committee in its work of missionary education and in the training of our young people to do the definite work of our denomination.

5. We recommend that the special China Educational offering of $100 assigned to this presbytery be apportioned to the societies according to membership, to be given by them as they deem best.

P. C. C. STANDS FOR PORCH CORRESPONDENCE COURSE

THE idea is to select one or more of a chosen list of missionary books (which are all light reading, either narrative or biography) and read them aloud to groups of women, young people or children on the porches of your homes this summer as frequently as possible. Ten questions are furnished with each book and the answers to those are recorded by the secretary of the group, after the questions have been discussed and an answer reached which is the opinion of a majority of those present. The answers are to be sent in to the Presbyterial Secretary for Missionary Education, and grades will be given as follows:

50 per cent. for number of new non-contributing members in group.
25 per cent. for answers to questions.
15 per cent. for average attendance.
10 per cent. for members under twenty years of age.

A separate list of questions will be furnished to each group.

Do not confuse these with mission study textbooks, nor this method with the mission study class. They are supplementary reading only, and this method is for summer, when we let down in our activities and yet do not want to let go entirely. Any and all kinds of groups can be formed. If those going away for the summer will form groups with their neighbors by the seashore or lakeside, so much the better, for these groups would perhaps consist most largely of non-contributing members and would therefore make a higher grade.

A list of books and further information may be obtained from Mrs. Edgar Dudley Faries, at headquarters of the Philadelphia Board.

A VISION OF AN EXTENSION DEPARTMENT AT WORK

A CERTAIN auxiliary, under the Board of the Southwest, realizing that the ever-growing needs in the mission field could be met only by enlisting more workers at home, decided to increase its membership by the Extension Department plan.

The names of seventy-five women were upon the roll as active members; on consulting the church roll, there were the names of one hundred and twenty-five women who never attended meetings of the missionary society and took no interest in missions.

An Extension Department secretary or chairman was appointed, with nine assistants, who agreed to try to win these women for the missionary society, by "going and telling" them of the necessity for *every* woman having a share in the work.

Lists of addresses were arranged according to locations; each visitor was responsible for a certain locality. Ten prayer circles were formed, the plan being to precede the visits by prayer. Informal and friendly visits were made; tactfully worded invitations to missionary meetings were extended, and the impression given that attendance at regular meetings should be looked upon as a privilege, not as a burdensome duty.

In one year thirty-three women joined the Extension Department, reading, praying and giving; they were the associate members won, and eight of these women found a way to become active members before many months. Also ten other women who had been visited attended missionary meetings and joined the society.

Mrs. John O. Goldsmith.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 15.

TOPICS FOR PRAYER: *Outlook for the Coming Year; Book Reviews.*

To those who did not attend the Biennial, facts like these are telling: Delegates, 535, the largest number in our history; sales of literature, $198, the largest so far; number of missionaries presented, 27. One said, "The feature of the Assembly was the presentation of those missionaries and their messages;" another, "The large proportion of young people, so many fine, earnest young women;" another, "The devotional spirit throughout and the ringing refrain, *Christ is King*." Perhaps we can all join in Miss Cattell's summing up, "*Gratitude* that she belongs to the King's army, *Humiliation* that she is doing so little when heathen converts are winning hundreds to Christ; the need of greater *Efficiency* among the King's soldiers; the *Urgency* of the present situation, and a fresh realization of the power of our King and Leader as we hear of His *Victories* on the battlefields of heathendom."

THE "welcome and speeding meeting" on June fifth, of those of our new missionaries whom we could capture on their way to the New York Conference, was all that we could have asked; there was time for personal acquaintance, sound counsel, a social luncheon and a heart-warming missionary service. Miss Hodge's joyful welcome; Dr. Everitt's earnest plea for the care of the health

which makes for righteousness; Mrs. Perkins's setting forth of the close relationship of missionary and home-secretary and Mr. Scott's telling warning against "trans-provincialism"—the first feeling of repulsion, the assumption of superiority which shuts the hearts of those whom we would win—and his encouragement to trust Him wholly who can overcome and purify and make holy, followed by the worshipful singing of the Prayer for Absent Friends:

"Bless them, guide them, save them, keep them
Near to Thee!"

made the parting tenderly solemn.

THE missionaries on furlough who were with us that day were the Rev. Charles E. Scott and Dr. Elizabeth Lewis, China; Miss Amanda Kerr and Miss Alice Jones, India; Miss Matilda London, Japan; Mrs. E. F. McFarland, Korea; those newly appointed were, Africa: Miss Bertha Zipp, (to marry Rev. R. C. Evans); China: Miss Mabel R. Hoy, Miss Hattie C. Merker and Miss Alice C. Lambie; India: Miss Harriet Lockrow; Persia: Mr. and Mrs. D. M. Donaldson (Miss J. Brinton); Siam: Miss Ruth Eakin; Brazil: Miss Florence Sprake (to marry Rev. A. F. McClements). These, all with steadfast, joyful purpose, joined our missionary family circle to go far hence to make Christ known—a sacred, blessed relationship.

THE visits during the month of Rev. Mr. Lingle, China; Mr. Higginbottom, India, and Mrs. Wm. K. Eddy, Syria, also brought pleasure and renewed gratitude to all who heard their words of faith and hope. Mrs. Holt presented the conditions of Chinese women in California and the difficulty of their rescue as we had never heard it before.

THE Biennial offering for a Bible Institute in Chai Ryung, Korea, has been generously supplemented by Pittsburgh Presbyterial Society and the full sum needed, $600, has been received by our Treasurer, another proof of superabounding love.

LEAFLETS FOR THE MONTH: *The Child in Our Midst* (new study-book), paper, 40 cts., cloth, 60 cts., including postage; *Our World Family*, 25 cts., postage additional. Suggested literature for *The Child in Our Midst* and *List* of leaflets to use with *Our World Family*, free.

☛Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

IN the two Friday morning meetings, one before and one during the meetings of General Assembly, we had a most unusual number of representatives from the different countries. In fact, we heard directly from nearly every country where our missionaries are located. They came too with ringing messages, full of the enthusiasm of earnest, consecrated, successful work. Everywhere it is the success-crowned effort. Converts are flocking to the churches until the missionaries are overwhelmed with the need of more helpers to care for the souls, to instruct, to encourage; to build up genuine character, stable, sincere, and to plan for the future so that these converts may be strong to hold up Christ and His Church before men.

WE had Mr. Luce, Mr. Lingle, and Dr. Garritt of China; Dr. Coan and Mrs. Boyce of Persia; Dr. Cort of North Siam; Mr. and Mrs. Allison of Guatemala: Dr. and Mrs. McCune of Korea; Mr. Patton of Hainan; Mr. and Mrs. Brown of the Philippines; Mrs. Doolittle and Mrs. Hunting of Syria; Mr. and Mrs. Fleming and Mrs. Robinson of India. Certainly they were days of uplift and inspiration.

SEVERAL receptions were given by the hospitable people of the Fourth Church of Chicago during Assembly week, two of them especially for missionaries, one given by Mrs. Moses Wentworth and one by Mrs. Cyrus McCormick.

Two informal luncheons, one for the mission study secretaries, which was a conference also. The second was given by the Publication Committee of the Northwest Board, to Mrs. Elliot, the Editor of WOMAN'S WORK, and to the chairman of the magazine's Committee, Mrs. John H. Finley of New York. Both these ladies and several state representatives spoke at this luncheon.

IN the June number of WOMAN'S WORK, in the Notes from the Board of the Northwest, a correction should be made in the résumé of the Treasurer's report.

In sending that to the Editor, I added the final line giving the "Grand total, $219,446.58." That line should be omitted, as the total given above that, $173,754.15, included China's gifts, instead of those gifts being additional, as I had supposed.

(*Mrs. N. W.*) *Belle McPherson Campbell.*

☛Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From St. Louis

Meetings first and third Tuesdays of each month at 10.30 A. M., Room 707, 816 Olive St., St. Louis, Mo. Visitors always cordially welcome. Missionary literature for sale at the above number.

THE summer is with us and some of our number have left the city for their several vacations. Many of us, however, remain at home and despite the heat, the work goes on—in fact, no discomfort is heeded while engaged in the Master's service.

THE devotional periods which precede our Board's regular business sessions always give inspiration and power. The keynote of many of the Scripture lessons is "Prayer" and the great call to prayer. Communion with Him means always a close relation with the living Lord and brings the highest spiritual results.

THIS year our beloved Mrs. Hopkins will spend the summer abroad but her work is left in the care of three capable vice-presidents and will not suffer through her absence. We trust the much-needed rest will prove of great benefit to our dear president and that she may return to us strong and full of energy for the work of the fall and winter.

OUR plans for the future are many, and these we hope to perfect and to carry out in His name. Through prayer—much prayer—we plan to bring missions to the young people that they shall be won to the service of our King. Mrs. J. M. Dubbs has accepted the position of Secretary to the Young People in the place formerly filled by Miss Julia Hyde. Mrs. Dubbs, because of her energy and enthusiasm, will prove a strong factor in making this work a success. The Secretary for Young People may be addressed:—Mrs. J. M. Dubbs, 5370 Maple Ave., St. Louis, Mo.

THE report of Miss Fisher, Secretary for Westminster Guilds, is always encouraging, new

chapters or Guilds being reported at almost every meeting.

GREAT cause for gratitude is the progress made by the children of our territory—the Light Bearers and Little Light Bearers. Training the children in the knowledge of missions assures trained workers for the future years.

THE resignation of Mrs. W. S. Faris, Secretary for the State of Missouri, was received with deep regret Mrs. E. M. Nelson of 965 Hamilton Ave., was appointed to fill the vacancy.

MRS. ROBERT RANKEN, for twelve years the president of St. Louis Presbyterial Society, was appointed Secretary for New Mexico, to fill the position made vacant by the appointment of Mrs. Dubbs, as Secretary for Young People. Mrs. Ranken's address is 3654 Magnolia Ave.

MUCH encouraging news was brought to us by the visitors to the Arkansas and New Mexico presbyterial meetings. Good spiritual meetings and increase along many lines.

THE many requests made for the services of Mrs. Lindsay, Field Secretary, keep her busy planning and arranging that she may be ready for all calls made upon her. The report of the work accomplished throughout the territory is most encouraging. New societies have been organized, a keen interest in missions is being manifested by the forming of new study classes, an increase in the sale of all literature and the organization of prayer circles where there previously were none—all incite to greater and more prayerful efforts for this year.

WE were gratified to have present with us during May Mrs. McCune of Syen Chyun, Korea. We were greatly interested to hear the wonderful story from a worker among the Koreans. Mrs. McCune told of the great work carried on among the Korean boys and girls and of the many things that are needed—new buildings, more workers, better equipment, more definite and earnest prayer. Remember Mrs. McCune and the needs of the Koreans at the Throne of Grace and these needs will surely be supplied. It was our pleasure also to greet one of our new missionaries, Miss Jane Thomson, lately appointed to India. Miss Thomson will sail in the fall.

THE Conference at Hollister, Mo., for Presbyterian Young People will be held July 30–August 5.

MRS. S. I. LINDSAY will represent the Board of the Southwest at that meeting and will conduct a study class.

From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

FIVE students in the graduating class of our Theological Seminary are assigned to foreign fields: Grover C. Burchet to West Africa; Clarence B. Day to Ningpo, China; Clifford A. Douglass to South America; Horace E. Hillery to the Punjab, India; Keiki Ogira to Japan. A glad day for the Seminary and for the church in California.

GOOD news comes from Pasadena. The First Church has pledged the support of an entire mission parish, possibly in China. The sum required is ten thousand dollars.

THE OCCIDENTAL BOARD has a circulating library which contains twelve boxes of miscellaneous books, and also books upon the countries where our missions are located, including our Chinese Mission. Societies have found these libraries helpful in preparing for Sabbath evening services. Mrs. George A. Kennedy, 1200 Taylor St., San Francisco, is librarian; besides she is our General Corresponding Secretary; the Home Board names her in their list as Freedman's Secretary, and asks her to visit Societies in the interest of Freedmen. She is reported as receiving and answering *stacks of letters*.

MRS. W. S. ROBERTS, 2830 Buchanan St., San Francisco, is doing vigorous work for the Westminster Guilds. Miss Isabel Laughlin, daughter of our missionary to the Chinese, is our Field Secretary, and has her hand on thirty-five Guilds. This proves how a Mt. Holyoke graduate can work. Mrs. Graham of Ukiah, the pastor's wife, is leader of a circle, and they have pledged for five circles. She is presbyterial secretary.

MISS CHRISTIANA G. GILCHRIST of Arizona reports with joy the spring meetings of three presbyteries: Phoenix, Flagstaff and Douglass. Their annual meeting was held at Flagstaff.

UTAH reports fifteen auxiliaries and seven contributing stations, all for the support of Miss Churchill in Canton, and for little "Martha Brown," the Chinese girl in the Home. They report eleven mission study classes, two hundred and eighty-three publications taken, which includes WOMAN'S WORK, *Over Sea and Land* and *The Assembly Herald*. Mrs. Gillilon, the Synodical President, is most welcome at our annual meetings, with her sunny face and her inspiring hopefulness.

MRS. HELEN B. MONTGOMERY said on her return trip around the world: "Why, dear friends, we are all just folks; just folks the wide world over; all one in Christ Jesus."

MRS. GRIBBAN'S *Baby Bands* are promoted to *Junior Life Members*, which includes all the little ones up to twelve years of age.

A BOSTON Chinese recently married a girl from the Home, who was especially qualified to be a mother to his motherless son, sixteen years of age.

LEAFLETS: *A Call to Young Women*, 10 cts. a doz.; *Ask Somebody Else*, 10 cts. a doz.; *Buddhism; Mary Lyon*, 20 cts. a doz.; *Titus Coan; The Bible in the Orient*, 20 cts. a doz.; *The World Evangelization*, John R. Mott, 5 cts.; WOMAN'S WORK (*also sample copies*), 50 cts.; *Occidental Board Annual Report*, 3 cts., postage; *Over Sea and Land*, 25 cts. a year; *Three Months with Missions in the Bible*, 25 cts. a doz.; *Miss Cameron's Story of New Rescues*, 25 cts. a doz.; *Year Book of Prayer*, 1914, 10 cts.; Miss Belle Garrette, 2503 Central Ave., Alameda, Cal., will fill orders for literature.

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From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

SOCIETIES must have heard ere this from their respective presbyterial secretaries as the Board secretaries sent out their letters in May. It is most important that these letters and the Annual Reports come before all our societies as soon as possible after they are received in order that all may, from the beginning of the year, start upon the plan of

work in unison. Corresponding secretaries of societies, as well as presbyterial and Board secretaries, hold most important positions. Their work is vital—that of keeping the society in touch with the Board. We notice improvement in prompt answers to letters.

MRS. GEARY has written to her presbyterial secretaries saying, "Let us understand that a letter unanswered or 'no report received' means that help is needed by that society." She also asks that this year societies seek to have a kindly care over Westminster Guild Chapters and Circles, Endeavor Societies and Bands in their churches.

WE would again call attention to the Westminster Guild *Bulletin* having an issue of three numbers a year at fifteen cents for the year. Mrs. Linn, Guild Secretary, says, "Please push this in your Guild." She also says, "We want to make a great advance in organizing new Chapters and Circles. Young women who understand the work should now become leaders for new Chapters and Circles. Let your aim be that this year you will organize at least one new Chapter and one new Circle. Let us double our fifty-one Guilds by the end of March, 1915."

LET us keep on organizing *study classes*. They are our greatest source of growth. Send to Miss Lamberson, 454 Alder St., Portland, for lists of new mission study text-books and helps for leaders. Summer is a good season to be getting in readiness for fall classes.

NEW LITERATURE: *Westminster Bulletin*, 15 cts. a year; *The Story of Little Ming; Things Siamese*, each 2 cts.

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RECEIPTS TO JUNE 15, 1914

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

BALTIMORE,	$1,441.70	NEW BRUNSWICK,	$638.25
BLAIRSVILLE,	391.50	NEWTON,	3.00
BUTLER,	326.65	NORTHUMBERLAND,	425.00
CHESTER,	1,207.58	PARKERSBURG,	10.00
CINCINNATI,	1,023.83	PHILADELPHIA,	4,036.97
COLUMBUS,	10.00	PHILADELPHIA NORTH,	25.00
DAYTON,	344.00	PITTSBURGH,	4,187.06
ELIZABETH,	409.25	ST. CLAIRSVILLE,	10.00
FLORIDA,	37.50	WASHINGTON, PA.,	755.50
HOLSTON,	51.13	WEST TENNESSEE,	22.20
KITTANNING,	377.25	WHEELING,	176.30
MAHONING,	10.00	ZANESVILLE,	195.00
MARION,	385.07	Miscellaneous,	411.50
NASHVILLE,	133.00		

Receipts from May 15th to June 15th,		
Regular,	$16,411.05	
New China Fund,	631.19	$17,042.24
Total receipts since March 15th,		
Regular,	$17,816.33	
New China Fund,	3,306.80	$21,123.13
Special Gifts to Missionaries,		$60.00
Siam and Laos Relief Funds,		93.00

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	$75.00	FREEPORT,	$150.63	NEW ALBANY,	$102.30	RUSHVILLE,	$61.00
BOX BUTTE,	20.00	GRAND RAPIDS,	44.00	NIOBRARA,	53.10	ST. PAUL,	504.55
BUTTE,	32.00	GUNNISON,	42.00	OMAHA,	274.56	SIOUX CITY,	242.42
CEDAR RAPIDS,	437.08	INDIANA,	260.90	PEMBINA,	82.60	SPRINGFIELD,	357.00
CENTRAL DAKOTA,	109.38	INDIANAPOLIS,	309.32	PEORIA,	592.00	WHITEWATER,	308.50
CHEYENNE,	25.00	IOWA,	255.70	PETOSKEY,	38.00	WINONA,	54.83
CHICAGO,	1,232.11	IOWA CITY,	105.00	PUEBLO,	525.00	YELLOWSTONE,	27.00
CORNING,	66.00	KALAMAZOO,	11.25	RED RIVER,	14.00	Miscellaneous,	8.90
COUNCIL BLUFFS,	83.00	KEARNEY,	123.00	ROCK RIVER,	218.11		
CRAWFORDSVILLE,	280.75	LAKE SUPERIOR,	78.00				
DENVER,	407.00	LANSING,	118.00				
DES MOINES,	155.75	LOGANSPORT,	323.87				
DETROIT,	355.52	MANKATO,	86.00				
DUBUQUE,	18.75	MILWAUKEE,	177.15				
DULUTH,	193.00	MINNEAPOLIS,	1,149.13				
FLINT,	34.00	MUNCIE,	899.90				
FORT WAYNE,	434.00	NEBRASKA CITY,	301.48				

Total for month, (including China Fund),—$1,594.71, $11,887.54

Total from March 16th, (including China Fund,)—$2,860.96 $25,955.12

(Mrs.) THOS. E. D. BRADLEY, *Treas.*,
Room 48, 500 So. Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

BROOKLYN,	$269.00	NORTH RIVER,	$108.65
BUFFALO,	131.00	ROCHESTER,	116.00
GENEVA,	74.25	ST. LAWRENCE,	123.35
HUDSON,	82.00	UTICA,	506.25
LONG ISLAND,	38.00	WESTCHESTER,	110.50
LOUISVILLE,	126.50	Interest,	380.00
NEWARK,	260.44	Miscellaneous,	79.00
NEW YORK,	856.55		

Receipts from May 15th to June 15th,		
Regular,	$3,134.24	
New China Fund,	127.25	$3,261.49
Total since March 15th,		
Regular,	$11,480.80	
New China Fund,	535.83	$12,016.63

(Miss) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York

Woman's Presbyterian Board of Foreign Missions of the Southwest

ARKANSAS,	$61.55	HOUSTON,	$21.75	SEDALIA,	$122.00	TULSA,	$92.00
AUSTIN,	20.50	IRON MT.,	32.00	SOLOMON,	152.00	WACO,	108.00
BROWNWOOD,	15.30	KANSAS CITY,	420.60	ST. JOSEPH,	176.42	WICHITA,	480.77
CARTHAGE,	208.25	KIRKSVILLE,	44.00	ST. LOUIS,	2,145.67	Miscellaneous,	44.80
CIMARRON,	46.90	LARNED,	175.00	TOPEKA,	349.00		
CHOCTAW,	21.00	MCALESTER,	30.00				
DALLAS,	107.30	MCGEE,	148.40				
EL RENO,	15.00	MUSKOGEE,	48.00				
EMPORIA,	92.00	NEOSHO,	285.00				
FT. SMITH,	79.00	OKLAHOMA,	146.20				
FT. WORTH,	150.00	OSBORNE,	37.22				
HIGHLAND,	111.20	OZARK,	38.00				
HOBART,	11.55	SALT RIVER,	130.28				

Total for month,	$6,184.66
Total to date,	7,261.85
China Fund for June,	1,066.20
China Fund to date,	1,148.52

MRS. WM. BURG, *Treas.*,
Per D. P.

DATE DUE

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